

# *The Brooklyn Jewish Center Review*

## TWO IMPORTANT ARTICLES

**T**HIS ISSUE OF THE REVIEW IS GIVEN OVER MAINLY TO TWO ARTICLES, AN UNUSUAL PROCEDURE BUT CONSIDERED WARRANTED BY THE EDITORS.

ONE ARTICLE, "COUGHLINISM," BY NATHAN D. SHAPIRO, IS A SURVEY OF THE MACHINATIONS OF FATHER COUGHLIN, THE FIRST COMPREHENSIVE SURVEY OF BOTH HIS ACTIVITIES AND THE PUBLIC REACTION TO THEM. THE SECOND IS A REMARKABLE CONTRIBUTION TO THE LITERATURE OF RACIAL TOLERANCE. IT WAS WRITTEN BY THE EDITOR OF A SOUTHERN NEWSPAPER, GROVER C. HALL, UNDER THE TITLE OF "THE EGREGIOUS GENTILE ON TRIAL," AND PUBLISHED BY HIM AS AN EDITORIAL IN HIS PAPER.

FEW GENTILES IN MODERN TIMES HAVE STATED THE CASE FOR THE JEW AS ELOQUENTLY AND WITH SUCH LITERARY GRACE AS MR. HALL HAS, AND THE EDITORS OF THE REVIEW BELIEVE IT WILL BE READ LONG AFTER THESE BITTER TIMES HAVE BECOME HISTORICAL.

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# BROOKLYN JEWISH CENTER REVIEW

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## JEWISH FEAR OF JEWISH GOVERNMENTAL LEADERSHIP

THE nomination of Prof. Felix Frankfurter as an Associate Justice of the Supreme Court and its unanimous ratification by the United States Senate is a severe blow to those Jews who advised President Roosevelt against the selection of a Jew as a successor to the late Justice Cardozo. This fear of Jews occupying higher is not new. It appears whenever a member of the Jewish race is called to assume a position of importance in Government, whether local, State or Federal. It is the psychology of fear lest the Jew might advance too far, which is peculiar to the spirit of the Galuth. It appeared when Henry Morgenthau, Jr. was appointed Secretary of the Treasury, it was present each time Herbert H. Lehman was called upon to head the Government of New York State. It reoccurs whenever a Jew reaches prominence in public life.

We, who know abnormal Jewish life, understand this fear. The non-Jew does not fathom it. He feels that the Jew, as a free and equal citizen of this country, should take his natural place and receive his just recognition, regardless of religious affiliations.

Secretary Ickes, in his now famous Cleveland speech on December 18th, touched upon this problem when he said, evidently alluding to the then contemplated nomination of Prof. Frankfurter: "I have been dismayed to hear that some Jews of wealth have though their position was imperiled because some of their fellow Jews held positions of responsibility and trust in Government; I have been dismayed to hear that the suggestion has come from Jews that the President should not consider for appointment to the Supreme Court, one of the ablest and most outstanding legal

statesmen of his generation because that appointment might arouse prejudice against that particular group. Money that is cowardly enough to do this is money that should be cast away. It is money that degrades and debases its possessor and is on the way to destroy his very soul."

Mrs. Franklin D. Roosevelt, was confronted with the problem of Jews in public office when a question was addressed to her at the Center Forum in October, 1937. She counselled American Jews to forge ahead to high government positions and not to be disturbed over the fulminations of anti-Semitic agitators. "The Jews in America," she said, "should not allow antagonism to influence them. We should all do the best we can to serve our country. If people are doing their best, that is all that they must consider."

That the President of the United States does not share the fear of these trembling Jews is evidenced by the fact that, disregarding their advice, he did subsequently appoint Prof. Frankfurter to the United States Supreme Court. The chorus of applause he received from all phases of public opinion for this splendid choice proves conclusively that the Ickes point of view on this matter is the healthiest.

Those who opposed Prof. Frankfurter's nomination should once and for all, come to realize that there must not be two standards of citizenship in the United States,—one for the Jew and the other for the non-Jew. Side by side with our fellow-citizens of other faiths we share the privileges, burdens and responsibilities that are common to us all. Fitness, experience and ability to meet the requirements of the office should be the only criterion.

## JAN MASARYK—A WELCOME GUEST

THE recent United Palestine Appeal Conference gained in significance through the presence of Jan Masaryk, son of the founder and first President of Czecho-Slovakia. Himself a distinguished diplomat, serving until recently as his country's Minister to London, Jan Masaryk played an important role in the historic negotiations preceding the fateful Munich settlement. He saw his beloved homeland abandoned by its former friends and allies and left at the mercy of Hitler in their policy of "appeasing the dictators."

Disillusioned at the sight of a dismembered Czecho-Slovakia turned into a vassal of Nazi Germany, he resigned his diplomatic post and resolved to champion the cause of another historically tragic people and to work for their rehabilitation in their ancient homeland, Palestine.

Addressing the Washington Conference he said: "Three months ago I stood before the Government of Great Britain and demanded justice for the Czechs. Now I stand before you in Washington and appeal in behalf of another minority—the Jewish people. I want to hope that this time I shall be more successful. When the super-pogrom broke out in the land of Goethe, Heine, Bach and Handel, I realized that my place was with the Jewish brethren, and that the suffering of my people has made my cause your cause and your cause my cause. And here I am!"

Jan Masaryk is, indeed, a welcome guest in our midst. We clasp his hand of friendship in a common hope that the dark clouds hovering over mankind today will disappear and real civilization will again be enthroned in the world. —J. G.

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמיהם"

## *An Intimate Chat Between Rabbi and Reader*

TWO or three years ago I preached a sermon which I named "The High Cost of Dying." I recall now that a number of people in the congregation that evening frankly told me that they knew the high cost of living, but never realized that dying too might be included among the expensive luxuries.

The sermon to which I refer was based upon a report published in book form by a special committee appointed by the Metropolitan Life Insurance Company. I happened to be a member of this committee. We were asked by the Metropolitan to make a survey and a study of the costs of funerals and burials, and also to ascertain the attitude of the various religions toward this problem.

The results of the survey were as enlightening, as they were astounding. Statistics were offered to show that among certain sections of our population, families put themselves into debt for years to come in order to give their departed what they liked to term a "nice funeral."

It is not an infrequent sight to behold a poor widow spending all of the little insurance money left her in order to provide a coffin with ornamental figures and metal trimmings, for no other reason than that her neighbor had used a similar costly accessory, and her husband could not be treated in lesser fashion.

The Metropolitan study concluded with an appeal for a campaign of education that would bring home to men and women the uselessness and wastefulness of the extravagance so often lavished on funerals.

Now we could very well understand such practices among ignorant classes, among those who are easily influenced by the childish motive of "making an impression" upon their neighbors. The disappointing feature of the whole matter is the fact that you often see the same display among people seemingly intelligent and credited with some degree of culture. And even more disappointing is that you see this practice emulated by Jews.

I must confess that I find it quite difficult to write on this subject. Un-

dertakers, too, must live,—and simplicity in funerals and burials will undoubtedly affect their trade. Yet I have the feeling that even the undertakers, the Jewish ones in particular, would welcome the revival of the old Jewish rules which regulated funerals and burials.

It is bad enough that the living toil and slave to acquire not only the necessities of life but also the things with which to impress their neighbors and friends with their importance and success. One would imagine, however, that when death comes, all this nonsensical display would be cast aside, that we would at least then realize its vanity. One would think that death would hold sway. It is therefore, so such a time the spirit of democracy, which looks upon all men as equal, would hold sway. It is therefore so disappointing to see the dead laid out in richly bedded coffins, with trimmings of expensive metal, with beautiful engravings on silver or golden plates, all of which, after all, are placed six feet deep in the ground, to await the same fate as the humble coffin of plain pine.

In ancient Jewish life the rich also indulged in these luxurious burials. One vied with the other in the arrangement of elaborate processions, scaffoldings, hangings and coffins. The Talmud tells us that "formerly they brought the bodies of the rich to the house of mourning in nettings of silver and gold, but those of the poor in baskets of wickerwork; thus the poor men were put to shame. Accordingly the rule was decreed that *everyone* should bring his corpse in a basket of wickerwork." (Moed Katan 27a.) Since funeral expenses became common extravagances and an object of alarm to relatives, the great sage, R. Gamliel II, set the example by the order he gave for his own funeral, and thus introduced the custom of burying the dead in simple linen garments. (Ketubot 8b, Moed Katan 27b.) This was in protest against the custom practised by the wealthy to cast the most costly garments and ornaments upon the bier of the departed. And Rabbi Gamliel's example was

followed continuously throughout the ages down to the last century. It is only in modern times that we have witnessed the revival of the old practice of waste and extravagance.

I can very well understand the sentiment of many people who cannot permit themselves to use the simple and frail pine coffin that was in vogue among all Jews up to recent times. Their conception of respect to the dead demands a firmer resting place within the grave. But that should not lead to the other extreme of coffins made of the most expensive wood and metal. If the more easily perishable coffin cannot be used, let it be more sternly made, of stronger material,—but simple and plain nevertheless. Let us display true democracy at least in time of death. Let us shun all display, all luxury, all extravagance at a time when the uselessness of it all is so strikingly brought home to us.

And let not anyone justify such action with the childish argument, "We do it to show our respect to our dead." If we truly want to show the departed our respect, let us take the money spent for these useless displays and offer it in their memory to some worthy cause or charity. We shall then pay them a thousandfold greater respect, the only respect which their souls can possibly appreciate.

It is bad enough that we have to grapple with the high cost of living. Let us be sensible and not encourage the high cost of dying!

*Israel H. Levinthal*

Speaking on "The World's Debt to Israel," the Archbishop of York said that the generosity of the Jews to their suffering co-religionists was something which put Christians to shame.

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## COUGHLINISM – A SURVEY OF A PRO-FASCIST MOVEMENT

By NATHAN D. SHAPIRO

**T**HE *Commonweal*, a recognized Catholic weekly publication (indexed in the *Reader's Guide*, *Catholic Periodical Index* and *Catholic Bookman*), in its issue of Dec. 9, 1938, reports that Father Coughlin is "classified by American opinion as a leading anti-Semite," and states as follows:

"The circumstances attending Father Coughlin's publication of the false and discredited 'Protocols of the Learned Elders of Zion,' in that Hearstian adventure in journalism curiously named *Social Justice*, won him the dubious honor of being classified by American opinion as a leading anti-Semite. But it was his tendentious radio talk of November 20 that gained him the same accolade from the inspired German Nazi press, that court of last appeal in such matters. It isn't very strange that these sworn enemies of 'political Catholicism' at this time brought him as a hero to the attention of a bewildered and sorely tried German people. When, however, what an age less crude than ours would have euphemistically called Father Coughlin's 'half-truths' and 'simplifications' of Russian and German history are no longer useful to justify the persecution of the Jews, the Nazis will find that the example of Father Coughlin is invaluable to hold up as a villain to justify persecution of the German Catholic clergy. They can point him out, with the customary accent of Aryan virtue, in their reference to 'black priestcraft of the Vatican.' Father Coughlin, the Nazis know, may easily be presented as a priest seeking with no little energy secular power of his own in political life."

"The American people believe that the stuff which Father Coughlin and more unhappily, although, alas, no more surprisingly, which the incorrigible *Brooklyn Tablet* and certain other Catholic weeklies turn out on the subject of race, is anti-Semitism. Of course, *Social Justice* and the *Tablet* and publications like them would accept no definition of anti-Semitism so vulgar as to involve themselves. But Father Coughlin's convenient fondness for expressing tender solicitude for what he chooses to call 'the good, God-fearing Jew' does not deceive the vulgar. The American

public generally, not to say Catholics themselves, know what they mean by anti-Semitism and know it when they hear and see it. They do, indeed, become confused when they contrast the utterances popularized in *Social Justice*, the *Tablet* and their co-baiters with the declarations made by Archbishop Mitty, Cardinal Mundelein and others of the American Hierarchy, and by the Pope himself, who condemn racism in no uncertain terms. The habit of specious selection in loading blame on Jews recalls too vividly the propaganda of the Nazis before they took power. They also expressed all kindly consideration for the 'good Jew' as opposed to the 'international' or bad Jew. They also manifested regard for the good, positive Christian as opposed to the bad, unpatriotic Christian, especially those with a 'foreign allegiance.' It is small consolation to the 'good' Christian and Jew in Germany to remember now that at one time Hitler defended them. We can't forget either that modern anti-Semitism, condemned in a noble way as racism, must also be recognized from a most practical, everyday point of view, as one side of a coin on whose reverse is inscribed, "No Popery!"

Father Coughlin, in his very expensive radio talks, is deliberately stirring up race hatred. Hatred of the Jewish people oozes out of almost every part of his talks and publications. Of course, free speech is priceless and guaranteed by our Constitution. It is subject, however, to certain reasonable well-defined exceptions.

Father Coughlin surely would take exception if the Klan would now broadcast weekly over a nation-wide radio chain all the "truths" and other venom that they used to circulate and sell in pamphlet form throughout the country about the Catholic church.

The Catholic Church for ages has realized that free speech must have limitations. It has banned indecent plays, obscene and untruthful publications and everything that incites to hatred of the Catholic people.

Rev. Dr. Henry Darlington, preaching in the Episcopal Church, Fifth Ave. and 9th St., Manhattan, on New Year's Day, suggested a number of essentials of Christianity, among which are:

"Promote understanding, good will and love; control your temper and treat others with kindness; be honest in thought and deed; *weigh every word*; be tolerant and kind; seek the good, the beautiful, the true."

It is also undisputed that the first principle of civilization is self-discipline. With the right of free speech therefore goes the corresponding obligations of truth, common decency and respect for the property and safety of others.

Self-discipline and respect for the religion, the person and property of others distinguishes us from the cave man whose emotions and desires knew no restraints in dealing with his weaker neighbors. It is also elementary that love begets love, hatred begets hatred and bigotry begets bigotry.

It is therefore possible that Father Coughlin's costly but profitable nationwide radio campaign of hate and politics might be copied by the Klan and its like who have, in the past, denounced Catholics in much the same manner that Father Coughlin is denouncing the Jewish people, and made immense profits from the miserable business of hate and race prejudice.

Station WMCA in New York and Station WDAS in Philadelphia, and perhaps other radio stations, have therefore justly declined to be a party to the outpouring of venom and "half truths" by Father Coughlin because it might lead to race hatred and to the hurt of the person and property of fellow-Americans.

*Dynamic America*, in its issue of January, 1939, states as follows:

"People began to talk about the radio priest who denounced the 'money-changers in the temple.' Though a Catholic priest, he won the applause and support of many Protestants and

Jews. Dollar bills were placed in envelopes and addressed to Royal Oak, Michigan. Pretty soon the Shrine of the Little Flower took on the aspect of big business. Scores of clerks sorted the vast incoming mail and the revenues piled up sufficiently high to pay for a new magnificent church structure. In that the average American is a natural born 'joiner,' thousands became members of the 'National Union for Social Justice,' and the Rev. Coughlin became their 'Fuehrer.' Who the officers of the Union were remains a mystery to this day."

"Father Coughlin rolled up his sleeves, unloosened his tie and collar, and sailed into the bankers, particularly the international financiers, and, figuratively speaking, gave them hell. And the millions who listened to his radio broadcasts approved and sent in more dollars. There were nasty people who said that Father Coughlin's principal support in a financial way, came from Wall Street speculators, who could recoup their losses only through inflation. The radio priest advocated measures which bankers said would bring on wild, uncontrolled inflation. He was for abandoning the gold standard, revaluing silver, and for the government ownership of the Federal Reserve banks. About this time the government found that Father Coughlin was among those who made large sums speculating in silver. But people have short memories and, anyway, he was doing good work in carrying the message of money reform; his was 'a voice crying in the wilderness,' they said.

"Through his National Union for Social Justice, Father Coughlin exerted considerable influence in national politics. It is said that he was responsible for two hundred thousand telegrams arriving in Washington protesting against the 'reorganization bill.' While at first friendly to the Roosevelt administration, he later turned against it, and his attack upon it was similar to that of Hearst, the Liberty League and the 'economic royalists.' In 1936 he succeeded in performing a political feat seldom ever before accomplished in this country. He pulled the Honorable William Lemke out of his vest pocket and made him the Union Party candidate for President. He assured the nation that Lemke would poll at least nine million votes and declared on July 10th: 'I

am positive that Mr. Roosevelt will not be reelected. Congressman Lemke will carry Rhode Island and Massachusetts . . . He will take Pennsylvania and Michigan. President Roosevelt won't take New York.' On July 16th, at the Townsend Plan convention in Cleveland, he referred to the President of the United States as 'that great betrayer and liar . . . Franklin Double-Crossing Roosevelt.' Seven days later he apologized to the President. His superior had turned on the heat. On August the 15th he declared: 'If I cannot swing at least nine million votes to Mr. Lemke I will quit broadcasting educational talks on economics and politics.' On September 25th he called President Roosevelt 'anti-Christ' and on October 25th it was 'the scab President Roosevelt.' President Roosevelt was reelected by 523 electoral votes to 8 for Landon and 0 for Lemke. Lemke received 800,000 votes in all, failing to carry a single state, including his own North Dakota. On November 7th he (Coughlin) announced that 'I am withdrawing from all radio activity in the best interests of all the people . . .

I am doing this to prove that my promise is better than my bond.' Father Coughlin kept his promise for a brief period, but now he is back on the air. It is estimated each series of broadcasts costs \$100,000. Where does this money come from? Organizations and individuals asking for general public support are expected to render regular financial reports. So far as is known Father Coughlin has never given an accounting of the huge sums that pass through his hands."

\* \* \*

I N his speech of November 20, 1938, following Austria, Czechoslovakia, Munich and the greatest atrocities ever committed against any minority, we find the following significant statements:

"Before attempting to answer these questions, permit me to review for the uninformed members of this audience the chief incidents immediately preceding the latest manifestation of persecution suffered by thousands of innocent Jews, natives of Germany; a persecution which, *fortunately for all, has received a superabundance of* (Continued on page 20)

## PORTRAIT

By RUTH GONZER

SHE sways beside the table, gaunt and bent  
Like an ancient, storm-scarred tree trembling  
In the wind. The gnarled old hands are crumpled  
Yellow leaves pressed against the withered breast.  
The wrinkled lids are closed. She stoops above  
The white-covered bread and her lips move  
Tenderly in the old, old prayer and the  
Sounds come forth in a strange, weird music,  
Throbbing and tense in the hot Ghetto room,  
Rising and falling in its ageless melody.  
Outside, the city grinds its maddening pace.  
Sleek cars flash past the tenement doors;  
A silver plane curves thru the twilight sky;  
Trains whirr across the smoke-gray air;  
Tall office buildings spew forth a wave

Of rouged stenographers and sallow clerks;  
Shrill voices, whistles, horns, scream thru the  
Ghetto windows, blending their blatant discords,  
Mad symbols of a modern streamlined age.  
Within, the dim room is like a tomb  
Lit only by five yellow candles casting  
Shadows on the wall. The bent figure  
Chants in the gloom, the Sabbath song of  
Her mother, and her mother before her,  
Sung in the twilight by the Wailing Wall.  
Outside, traffic roars and beats upon  
The window. But in the musty Ghetto room  
A Jewess stoops to tend a shrine of holy bread,  
And lift her voice in burning faith to hurl  
A deathless challenge to the modern world.



# "THE EGREGIOUS GENTILE CALLED TO ACCOUNT"

By GROVER C. HALL

*(In the original publication of Mr. Hall's article there was this sub-headline: "Clinical notes on his (the Gentile's) lack of gallantry, his bad mental habits, his tactlessness, his lack of imagination, his poor discernment, his faults as a citizen and neighbor, his gullibility and arrogance." — Editor.)*

**T**HIS article will not be taken, I trust, as a defense of the Jew, he that has been defended in 1,000,001 articles and books. Fortunately he does not stand in need of defense. But I can think of 100 reasons why his Gentile brother, usually ignored by critics, invites and deserves arraignment before the bar of his own conscience.

The Jew has spent his life as a race under a microscope designed and held by the Gentile. His blemishes stand out in bas relief on a canvas made by the same Gentile neighbor. His virtues are in the picture to be sure, but they stand obscurely in the background. The effect of the portrait is that of a vast, libelous caricature made by a thick-fingered, unimaginative artist. The Jew has been either too charitable or too circumspect to retaliate in kind. He holds no microscope over the Gentile to paint a character study of the most incredibly irresponsible of all the despots.

The earth swarms with men who think they are experts on the Jew. Nobody attempts a critical estimate of the Gentile as a Gentile. Nobody audits his balance sheet. Nobody invites him to give an account of his long and unbroken stewardship as the undisputed master of the human race. The Gentile has more power and has held it longer than any other vested interest in history. He has escaped critical questioning and comment longer than any other.

I, for one, marvel at this escape of the Gentile from accountability and justice. I marvel that his meanness, his pettiness, his arrogance, his snobishness, his ill manners, his ungallantry, his poor sportsmanship, his bogus humanitarianism, his sheer blindness to his own higher interests,

have not been brought more sharply under notice. It would surely do the Gentile good to have his character plumbed in his peculiar relation to the Jew, however satisfactory his character may seem to be in other relationships. If the Gentile could but bring himself to face his own microscope, held in his steady, ruthless hand, the experience might indeed save him from the possible disaster which his demeanor invites.

Surely a citizen may claim the right to protest against the folly if not the vice of those who may injure him by thoughtlessly encouraging in various ways, both subtle and gross, the ever-present rogues and fools in society to violate the ideals that fixed the pattern of this federation of neighborhood democracies, the Republic of the Oceans.

We think we do no harm to ourselves and our common institutions when in individual social relations we patronize the Jew. We think we are shrewd, discerning fellows when in contemplating a citizen and neighbor who happens to be a Jew we think of him and discuss him first as a Jew and then as whatever else he may be. We attribute virtues to him as a class that are characteristic only of individuals; we attribute vices and frailties to him as a class that any man of sense should know are peculiar only to individuals, whether Jews or non-Jews.

Thus we hound the Jew while imagining ourselves to be his friends—meaning by we, those of us that comprise the majority of Americans and would not consciously injure the Jew. Our great transgression is that we do not measure our demeanor to make it conform to our responsibility. We forget that the fools who form our mobs may be influenced profoundly by the manners and prejudiced deportment of people of their own kind above them in the scale of life. Every ill-considered act or word of the influential Gentile is food and drink to the passions of the lower order of man, who once inflamed to madness by bitter fortune, having nothing of his own to lose, acts to destroy the things that

are dear to others. Grave anxieties in this connection are warranted, as we shall presently see, if we will but take a long enough view of the story of man's inhumanity to man, even in our own most-favored country. If this be true let us, then, fix the responsibility.

\* \* \* \*

Experience and personal observation over a period of years have taught me the only lesson that my faculties, being what they are, could receive, that often we have reason to deplore the thing that makes one a Gentile and does not at the same time make him an adequate humanitarian, and adequate neighbor and an adequate citizen.

Now I personally do not mind being a Gentile and I have no disposition to low-rate the status of the Gentile. There is a distinct advantage now as ever in the past in being one. We Gentiles are now and have been throughout history in the majority, the great majority—so much so indeed that the Gentile has since the bright dawning constituted the greatest single vested interest known to time and space.

Our political and social position is more secure. We make more money than the Jews. We control the earth and we know nothing of the bitterness that flavors the acrid cup of a helpless minority group. Indeed we as Gentiles have been so long in possession of the earth, so long in undisputed power, politically, economically and spiritually that we have never had any opportunity to know whether in facing an invincible oppressor of our kind we would be brave. If there were only 15,000,000 of us today as against 1,985,000,000 Jews in the world, how would our wits and instincts stand the test, if our dignity as a group should be affronted?

We Gentiles sit on top of the world and rule it. I, as a Gentile, know that if I wish I can lie, steal, murder, get drunk, burn a house, loot a government or commit any other of the known indecencies, and that while I may be duly punished for my offense, I, instead of my kind will be put on



trial. In no circumstances would I hear the taunting phrase: "Gentile! Catch him!"

And so, I do not mind being a Gentile. It is profitable, it is pleasant, it is safe. There is nobody to oppress me or offend me for being one. Notwithstanding that I'd rather be a martyr than anything else except a millionaire, I like the All-Aryan rug that warms such a lowly bug as I on damp, chilly days. I am a Gentile and nothing on Yahweh's earth can alter that fact. That fact means security for me in every storm that does not ruthlessly strike down all peoples, regardless of race or creed.

In fine, we Gentiles will be the last

to succumb in any circumstances. I am sitting pretty, primarily because of the accident of birth and geography, but also because of the obtruseness if not the dullness, the smugness and the arrogance, if not the sheer ungallantry of my compeers in Aryanism.

Naturally, the violent, brutal anti-Semite is revolting to me, even as he is probably revolting in ordinary circumstances to 90 per cent of my fellow American Aryans—but I am not at this point thinking of the Vulturebund. I am thinking rather of the type of American who while he says and no doubt believes he would fight to protect the Jew's civil rights, nevertheless is an awkward, lumbering fellow

in his relation to the Jew. He may be free of conscious malice, nevertheless he fails either to cultivate or feel the need of genuine talent for living the day by day life of the good neighbor to all who are worthy of neighborliness. He is not sensitive, not intuitively understanding and gracious. He is outwardly kind to Jews, but only because of the practical discipline of memory, plus a sense of expediency. He is tolerant only because of political axioms he has heard and likes to taste and roll in his mouth when he has an audience. He is often patronizingly tolerant, his good will is a synthetic product, not a delicate flowering of the human spirit.

And so at the moment I am not thinking of the more vicious and aggressive anti-Semite who outrages the majority of Gentiles in this free American atmosphere, but of Aryans who merely pain and sadden me. I have in mind rather the ox and the ass of Aryanism, particularly many, but not all, of the "Some of my best friends are Jews" boys and girls. Of the vicious fanatic more anon.

Now, of course there are many unpleasant Jews—but they pain and grieve the men and women of good sense and good instincts who are of their kind. Even so, it seems to me that there is a higher proportion of Nordic Gentiles who habitually jar the sensibilities of well disposed people. There is a higher proportion of Nordics whose principles are not lofty, whose manners are crude, whose good taste is low, whose pride is a kind of juvenile vanity rather than the mark of innate dignity of character, in other words they are just chimpanzees with clothes on. These are rendered the more ignoble because they are conscious of their overwhelming strength so long as blood, geography and tradition give them sanctuary.

\* \* \* \*

In Nazi Germany I should probably be accounted eligible for all the current benefits of citizenship. My line must have been purged soon after the panic in the Garden of Eden. I am Anglo-Saxon-Pict-Celt-Welsh, out of an interminable line of deep-water Baptists. In my boyhood I broke furrows, planted crops and went to school in a rural Alabama county. It was nine miles from my home to the nearest railroad. My forebears on both sides Lindberghed in a lumbering, leisurely

(Continued on page 18)

## CONDITIONS IN PALESTINE TODAY

A Letter to the Center from a Resident of Tel Aviv

I WANT to express my thanks to all of you for your many kind letters and for the interest and attention which is paid to me by everyone of you. I also want you all to know that I greatly appreciate and value your friendship. I hope to be forgiven for not answering you individually.

Most of you desire to know more about the present complications in Palestine, and what effect the Arab terror and disturbances for the past two and a half years have had upon the *Yishub* (Jewish population) in Palestine.

Economically, the past two and a half years have placed the *Yishub* in a position where it had to "stand on its own." The Arab could not be relied upon for supplies of vegetables, dairy products, eggs, cattle and other necessities. This forced the Jews to produce the needed food themselves. The result has been satisfactory.

As regards to Arab labor, to employ Arabs meant to bring the enemy into our own camp. Temporarily, then, we eliminated Arab labor in the Jewish colonies. The problem is that the 20 piastres (\$1) a day earned by a laborer in the colony must buy the minimum needed commodities by him.

One of the economic gains during these two and a half years was to bring the standard of life here to a more or less normal level. "Prosperity" in Palestine created a conflict between the economic possibilities of the country and the extreme high standard of life of the majority.

The port and air field in Tel Aviv

and many other assets created during the past two and a half years can surely not be overlooked.

On the other hand our industry has been suffering a terrible set-back, due to these abnormal times. The marketing in the neighboring countries is very difficult and the buying power of the *Yishub* is much lower than two or three years ago.

In the agricultural communities the critical economic problem of to-day is to make the *meshek* (virtshaft) pay for *shnirer* (protection). In many cases it amounts to 60 or 70 per cent of their income.

Politically the situation must be well-known to most of you. The Arabs are mobilizing not only Arab countries in the support of their demands but also European public opinion, particularly in fascist countries. Therefore, we Jews, especially American Jews, should not overlook the fact that political support of a progressive public opinion as well as government (as many as possible) can have a decisive influence. That is why the *Yishub* was overwhelmed by the energetic action shown in the United States lately. We hope here that the people who are behind these efforts will not stop at this, but will consider that the work has only been begun.

One thing, however, must be clear and that is: Any kind of defeatism is most dangerous in these decisive days.

What effects has the past two and a half years had upon our spiritual problems? I can state one definite con-

(Continued on page 17)



# THE SHYLOCK TRADITION

By JACOB KAPLAN

A STORM of protest arose recently in New York City apropos of the publication of Jerome Weidman's novel, "What's In It For Me?" Acknowledging the justice of the criticism of the protestants that the book presented a most dubious and harmful portrait of the Jew, Simon and Shuster, the publishers, of the book, have announced that they will print no more copies of either this or Weidman's prior novel, "I Can Get It For You Wholesale."

Certainly, this reaction to literature painting the Jew unfavorably is no more a unique phenomenon in this country. It will be recalled that some years ago Maurice Samuel, in "Jews On Approval," severely castigated Ben Hecht for his "Jew In Love." The latter novel, Samuel argued, gave a distorted as well as mendacious portrait of Jews. Again, it will be remembered that but a short time has elapsed since it was decided to withdraw Shakespeare's "Merchant Of Venice" from the curriculum of our public school system because of the negative opinion of Jewry it might create in the minds of impressionable, uncritical young minds.

There is no denying the fact that Weidman's novels are extremely competent from a strictly literary point of view. He belongs to a school of American literature deeply affected by Ernest Hemingway. This group of writers—John O'Hara, James M. Cain, James T. Farrell, among others—combine a witty, fast-moving, staccato style with the creation of seamy-sided, roguish characters. Weidman has the virtues of this "hard-boiled" school of letters. His novels run along, stylistically, at a marvellous pace. He has excellent wit, as well as the gift of making some of his characters, particularly Harry Bogen's mother and Ruthie Rivkin, spring amazingly to life. There is no doubt that Jerome Weidman's talent will go far in American literature providing that he will be a little more responsible than he has been in his first two novels.

For, have no doubt about it, Weidman's novels are capable of doing more harm than good. Weidman's hero Harry Bogen, is the resurrection of the familiar type of Shylock character that has persisted in both English and

German literature—the Jew, the essence of whose character it is to greedily cheat all and sundry. From the first to the last pages Harry Bogen is, as one critic remarks, the worst rogue we have seen in modern literature. Born in the Bronx, of Jewish origin, Harry Bogen arrives early at his philosophy of life. Egotist and scoundrel that he is, Bogen believes the world divides into two classes—the fools, and the racketeers who reap the harvest from the fools. Bogen, naturally, believes in being the racketeer. He begins his career auspiciously by organizing a fake union and precipitating a strike among the shipping clerks of the garment center so that he can have them all as the employees of a delivery service that he sets up in the garment center. When he finds that his delivery service has stopped being lucrative he fools his partner into purchasing it. He then enters the dress business. Here he manages to send one partner to jail and bankrupts the other. All this leaves Bogen a complacent man at the finish of "I Can Get It For You Wholesale." In "What's In It For Me" Bogen continues his pillaging career. Where he has had some heart, some respect for his mother in the first novel, he now becomes hard and calloused, capable of running the entire gamut of crime. He becomes in turn procurer and thief. He again enters the dress business, and again cheats his partner. And the motivation behind these misdeeds is the desire on Bogen's part to keep a Broadway harlot—Martha Mills. Is it difficult to understand why Jews objected to this portrait as one injurious to themselves? Did not Weidman understand that this portrait of an avaricious Jew would play into the hands of the anti-Semite, who might turn to the uninformed and the indiscriminating and say: "Here again you have the typical greedy Jew interested in ill-gotten gain."

Only when we turn to the literature of the past for comparison can we really understand the really pernicious nature of characterizations such as Harry Bogen. It is a bane of English and German literature that they have perpetuated a tradition about

the Jew as a usurer, criminal, rogue, evil-doer—the Shylock tradition. This lying tradition has passed on from century to century and has done irreparable harm to the Jewish people. Never did this tradition have any reason for being, as it was born in the atmosphere of fanaticism, intolerance, and sheer ignorance. It originated in the drama.

"In no department of human activity," says M. J. Landau in his study of the Jew in drama, "has Jew-baiting been more persistent and popular than in the realm of the drama." No student of literature can help but agree. The very origin of dramatic literature brought with it the pillorying of the Jew. It will be remembered that the drama in England and Germany was religious in origin and consisted of mysteries, miracles or moralities, presented before the church and guild audiences. These plays took over the spirit of the medieval "Hymn of Hate" in respect to the Jew. Usually, they gave some story of a Jew who tried to dupe a Christian, only to be outwitted himself, much to the amusement and delight of the audience. When religion and the drama were divorced, secular dramatists found that the stage Jew was a convention in drama too popular to be cast. They proceeded to make him a ridiculous figure. Usually he had red hair, a red beard, and a huge nose. With Shakespeare and Christopher Marlowe showing the way, the Jew was usually a moneylender. Nine times out of ten he was a Shylock who insisted upon his pound of flesh from the Christian in his clutches. He spoke a barbarous language with an inflection and a lisp which made him more ridiculous than ever. When not a usurer, the Jew was a fence, or receiver of stolen goods, a rogue, or a parvenu.

Focusing our attention on the origin of the portrait of the Jew as usurer, we find some amazing details. First, it is important for us to draw attention to the fact that there were no Jews in England from 1290, the year they were expelled, to 1655, when they were permitted to return. Only crypto-Jews, very few in number, remained in the country at the time of Shakes-



peare—the end of the 16th century. Nevertheless, Stephen Gosse in 1579 wrote an essay called "The School Of Abuse" in which he refers to "The Jew shown at the Bull (a tavern playhouse in Bishopsgate) representing the greediness of worldly chusers and bloody minds of usurers. Here is the first Jewish usurer in England, appearing at a time when not a single Jew was known in England. Why he appeared is no mystery. Usury was extremely rampant during the entire Jew-less period of England. R. H. Tawney, the famous English social scientist, informs us that Parliament had to pass one bit of legislation after another attempting to stamp out the usury evil. In 1341 and 1487, for example, legislation was enacted by Parliament laying down severe penalties for the crime of usury. As late as the period of Bacon, whose essay "Of Usurie" appeared in 1623, it was quite plain that usury was a widespread evil in England. All this is indicative of but one all-important point: Usury was practiced very widely in England both before and after the expulsion of the Jews by the non-Jewish world. Precisely because of this very fact the Christian usurer used the Jew as a scapegoat—a most familiar practice, as the modern world may testify—to divert the resentment of the aroused public from themselves, they began to prate propagandistically about the Jew as being usurer by instinct and tradition. The gullible dramatist, unfortunately accepted this characterization. Gosse's Jew was the father of the stage Jews. Most Elizabethan dramatists at one time or another took occasion to depict the usurer Jew.

Shakespeare, it is noteworthy, transcended the limitations of his theme. His "Merchant of Venice" may have given the unveracious usurer-Jew tradition its name, but his Shylock is no stock figure of the stage Jew. The love of humanity so characteristic of the bard caused him to make of Shylock a pathetic figure who, in his oppressive surroundings, evokes more sympathy than contempt. One great actor after another—Henry Irving in particular—has portrayed Shylock as the symbol of the tragic figure of the oppressed Jew throughout the ages. To the child, incapable of anything but literal analysis, this is, of course, not apparent; it was, therefore, quite correct to withdraw it from the public school curriculum. To the adult student, how-

ever, the play as a whole, particularly the courtroom scene, when Portia, the "Daniel come to judgment," Antonio, and Bassanio all pounce upon Shylock, reveals Shylock as a figure more to be pitied than vilified.

It was Christopher Marlowe's "Jew of Malta" which really served as the model for the many stage Jews who were to flood the drama and novel for centuries to come. Barrabas is no Jew at all, of course; he is rather a monster of crime, endued with the lust of all of Marlowe's characters for power. He wants to acquire "infinite riches in a little room." He fiendishly proceeds to murder on every side to gain his end. He has two young men kill each other, poisons a whole nunnery, and kills a few friars. As a final gesture, he attempts to kill a whole army of Turks.

Shakespeare's and Marlowe's creations set the tone for the centuries. Dramatist after dramatist, leaving out the best of Shakespeare's characterization, created Shylock-Barrabas, usurer-Jew portraits. Phillipson in his "Jew in English Fiction," has shown how novelists like Charles Dickens caught up the lying infamy and passed it into the novel. Down to our times the Shylock tradition has come; such dramatists as Arthur Wing Pinero in "Mind the Paint Girl," Knoblock in "The Fawn," Somerset Maugham in "Lady Frederick," have in recent years introduced the Shylock stage Jew in their plays. As a matter of fact, so imbedded has the convention become in the mores of society that many a popular movie introduces the avaricious Jew type of character.

Does there exist any oasis in this desert of vilification? Yes. In English literature dramatists like Cumberland and Galsworthy, novelists like George Eliot, have come forward to write intelligently about the Jew and his cultural traditions. George Eliot's "Daniel Deronda," for example, gives us a tale of a Jewish boy, Daniel Deronda, whose social idealism contrasts sharply with the mere individualism of his Gentile girl friend, Gwendolyn Harleth. In an inspiring manner, Eliot traces this moral and social idealism to the real traditions of the Jewish people. In German literature—where the Shylock pattern has had as unfortunate a vogue as in English letters—Gotthold Ephraim Lessing, inspired by his knowledge of Spinoza's life and his friendship with Moses Mendelssohn, the great Jewish philo-

sophical and poetic mind, wrote "Die Juden" and "Nathan Der Weise." Both these latter dramas did much to correct the deleterious effect of the Shylock tradition. Writers like Thomas Mann have written understandingly about the Jew.

The non-Jews who have attempted to correct the abominable usurer-rogue tradition deserve the utmost homage. Unfortunately, they are so few in number, and it is to the writer of Jewish origin whom we must look for the restoration of the true dignity of the Jew; it is he who has provided the essential palliative. Rare indeed has been the Jewish writer who at one time in his career has not turned to the traditions of his people for artistic inspiration. The most cosmopolitan—as witness Heinrich Heine—has been drawn to the cultural past of the Jew. The most ardent assimilationists—to wit, Arthur Schnitzler and Robert Nathan—have written inspiredly about the persecutions of their people. But whether he has been a Zionist or an assimilationist, the writer of Jewish origin has presented a many-sided picture of the Jew. Whatever facet of the Jew he has presented he has invested his Jews with a nobility that enable them to take a place alongside other nations as a normal people ready to function normally if only accorded tolerance rather than pogromization. Lion Feuchtwanger's Suss, Jacob Wassermann's Ruth, the sixteen year old Jewess, in "World's Illusion," Jeremiah, in Franz Werfel's "Hearken Unto the Voice," David in Israel Zangwill's "Melting Pot"—all are characters propinquitous with thousands of other characters peopling the books of such writers in that they all have a certain human dignity which more than offsets the Shylock tradition.

In view of the abominable effect of the usurer-rogue tradition, is it too much to ask that the man of letters be careful in his delineation of the Jew. Ostensibly, anti-Semitism is on the rise in our day. Any portrayal of the Jew as an avaricious Shylock can only fan the fires of anti-Semitism. We must be most vigilant in rooting out and mercilessly exterminating the Shylock tradition wherever we find it. In this connection, it was fitting that Jerome Weidman's novels be protested. It was fitting especially because Weidman is Jewish himself and should know better than to present us with a Shylock like Harry Bogen.



# JEWISH NEWS IN REVIEW

By LESTER LYONS

**F**OR the purpose of "restraining Hitler and acting also as the symbol of our own unity against prejudice and intolerance here", more than sixty prominent American men and women, including former United States Ambassadors, presidents of colleges, clerical leaders, authors and artists, have formed the Volunteer Christian Committee to Boycott Nazi Germany. The members of this group are pledged not to buy German goods, travel on German ships or visit German territory, "not in hatred of the German people, but because, since we are not allowed to communicate with them by word, we can only open their eyes by letting our actions speak for us." The Committee plans to enlist Christians of all denominations in this country to aid in the support of the boycott and to isolate Hitlerism. The chairman of the Committee is Dr. William Jay Schieffelin, well-known civic leader.

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Calling upon Americans not to accept decorations from dictators, Harold L. Ickes, Secretary of the Interior, criticized Henry Ford and Charles Lindbergh for having accepted awards from "that same hand that is robbing and torturing thousands of fellow human beings." He also condemned those wealthy American Jews who have op-

posed the appointment of competent Jews to public office. He suggested that rich Jews should exercise the greatest care to be above reproach in their social and business relationships.

\* \* \*

A group of fifteen young German refugees who have been trained at one of the agricultural training centers established by Jewish organizations in Germany has left London for Kenya, Africa, to inaugurate a small, experimental project of settlement on farms. After additional training in Kenya they will be settled on farms purchased by Jewish organizations. This project has been devised by one of the private Jewish organizations in London with the approval of the government of Kenya. If the plan is successful these youths will be joined by other members of their families.

\* \* \*

Rev. L. M. Birkhead, National Director of the Friends of Democracy, has estimated that there are 800 anti-Jewish and anti-democratic organizations in this country. Declaring that there was a direct connection between such organizations and the German propaganda machine, he said that one-third of the people in this country have been affected by Nazi-propaganda.

\* \* \*

Founded for the purpose of encouraging and disseminating a greater knowledge of Jewish life and activities, the Jewish Information Bureau of this city, has, during the six years of its existence, as a recent report discloses, answered 53,000 questions on almost every Jewish topic. The information service is furnished free of charge to all persons. In conjunction with its research activities the Bureau publishes at intervals pamphlets on subjects of Jewish interest. These pamphlets have included "The Jewish Community in Figures", "The Truth is Out of Print", "Religion and Anti-Religion in Russia", "Bolshevism is not Jewish", and "The Peril of Racial Prejudice". From rabbi to housewife, every type of person has availed himself of the Bureau's facilities. Lately, a frequent query to the Bureau is as to where a refugee can be

engaged for domestic work. The founder and director of the Bureau is Bernard G. Richards, president of the Jewish Council of Greater New York.

\* \* \*

The Board of Education of this City has approved a plan to introduce in the school system courses in tolerance. It is intended that assembly programs be held in each school to present the constructive contributions of the different racial and religious groups. It is hoped that by this means

## REQUIRED READING

The Joint Boycott Council of the American Jewish Congress and the Jewish Labor Committee, in cooperation with the Professional Circle of Philadelphia, has published a pamphlet giving information concerning equivalents for German chemicals and pharmaceutical preparations. This is the first of a series of pamphlets intended to supply advice as to substitutes for German goods. This pamphlet points out that certain firms, finding it inexpedient to sell goods marked "Made in Germany", have manufactured products here from raw materials received from Germany.

good will and tolerance among students and teachers and mutual respect for the accomplishments of all races and creeds will be fostered.

\* \* \*

Dr. Mordecai W. Johnson, President of Howard University, the largest Negro institution in the United States, declared at the 21st annual dinner of the New York Urban League that Negroes in this country have been deeply shocked by the wave of intolerance and persecution of the Jews in Germany. Tangible expression of Negro sympathy for the victims of political oppression in Central Eastern Europe was given by a contribution of \$130 by members of the Abyssinian Baptist Church of this city for the aid of Christian and Jewish refugees. The pastor of the church said that this was the largest collection that the church had contributed during the past eight years.

## CANDIDATE FOR AMERICAN FUEHRER

General William Van Horn Moseley, who, upon his retirement from the United States army last September, was called by Secretary of War Woodring "flagrantly disloyal", has been heralded by anti-Semitic forces as this country's fascist leader. James True, a notorious Jew-baiter, has referred to General Moseley as the "leader for which this country has been waiting anxiously for nearly six discouraging years" and has stated that the general has been urged "to command a Christian army against the forces of subversion." General Moseley has been apparently qualifying for the post held out to him by delivering anti-Semitic speeches throughout the United States recently. He has called the Jews "bearers of the germ of internationalism" and has expressed the desire that all Jews be "sent back to Russia."



Contributions by 30,000 clothing workers in New York City of a day's wages will increase by \$250,000 the amount available for refugee aid.

\* \* \*

A tract of land in Palestine originally intended by the Sons of Zion for an American colony will be utilized for the settlement of Jewish refugees from Germany.

\* \* \*

A group of 150 Americans, headed by Dr. Wilbur F. Cross, former governor of Connecticut, is endeavoring to raise \$2000,000 to help Jewish and Christian scholars exiled from Germany. Dr. Cross recently declared that the democracies should admit as many Jewish refugees as possible and that the success of the Jews of Palestine in farming refuted the assumption that Jews were unwilling to engage in manual labor. In lauding the Jews he said: "If I were a Jew, I'd hold to the traditions of my race. I see no reason why Jews should not remain true to their traditions, culture, folk-lore and religion but they should conform to the general customs of the country in which they live."

\* \* \*

The Joint Distribution Committee, the United Palestine Appeal and the Federation for the Support of Jewish Philanthropic Societies have agreed to embark on a joint campaign to raise \$9,000,000 in Greater New York for the relief of the Jews of Central Europe and for their settlement in other countries.

\* \* \*

Lucius N. Littauer, prominent Jewish philanthropist, has made a gift of \$25,000 to the Jewish Theological Seminary of America for the purpose of insuring the continuance and expansion of the activities of the Seminary in promoting a better understanding of Judaism among Jews and Christians and in improving the relations between Jews and Christians in American Communities. Mr. Littauer established the first professorship of Jewish literature and philosophy in an American University by endowing a Chair at Harvard in 1925.

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Because of charges from well-informed sources that German exchange students in this country are engaged in espionage or propaganda activities, the United States Government is planning to investigate this situation.

\* \* \*

Fritz Kuhn, head of the Nazi German-American Bund, professes to love American democracy. When he was requested, however, by the prosecuting attorney, in a recent court action, to sing the first stanza of the Star Spangled Banner, he declined to do so.

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During the half century of its existence the Jewish Publication Society of Philadelphia has been the foremost

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### FROM THE POGROM FRONT

Jews desiring to pray in the few synagogues left in Germany are now required to obtain permits which must be renewed for every service. The Nazi Minister of Labor, Dr. Ley, has declared that the government will not permit the Jews to rebuild their synagogues because they are nests of crime and swindles, and that it is the government's intention to erect monuments on the sites of the synagogues to serve as symbols of the liberation of Germany from Jewish slavery.

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Jewish agency devoted to the publication and dissemination of works of Jewish interest. Now, to celebrate its golden jubilee, the Society has planned an extensive program calculated to increase the circle of readers of important Jewish books. Among the Society's projects are a library of Jewish reprints to be sold at one dollar each, a Historical Jewish Community series which will eventually contain a history of every Jewish community in the world; and a series of books on Jewish holidays and commentaries on the Bible.

\* \* \*

The ensemble of the famous Habima Theatre of Palestine, consisting of thirty persons, will come to this country in the spring for a repertory tour. The company will play throughout the United States and will give special performances at the New York World's Fair in conjunction with the Jewish Palestine Pavilion. Luise Rainer is chairman, and Dr. Albert Einstein, honorary chairman, of the Committee sponsoring the tour.

\* \* \*

Stanley M. Isaacs, President of the Borough of Manhattan, has ordered his department not to purchase any goods made in Germany. He has also asked the Purchase Department not to fill any order from his office which

might inadvertently call for German-made goods.

\* \* \*

Following a statement by Stephen F. Chadwick, National Commander of the American Legion, that proposals to make this country an asylum for refugees are "inimical to the welfare of the United States," three American Legion posts in the Bronx and one in Manhattan have instituted a national campaign against the opposition expressed by Commander Chadwick.

\* \* \*

On the assumption "that all Jews are Communists," the Japanese authorities now in control of North China have barred the immigration there of Jewish refugees from Germany.

\* \* \*

Because of their efforts in behalf of German refugees, Raymond Massey, Walter Huston, Dorothy Thompson, and the Theatre Arts Committee have received threatening letters from unknown Nazi sympathizers.

\* \* \*

Romain Rolland, eminent French novelist and winner of the 1915 Nobel prize, has written a vehement denunciation of anti-Jewish persecution in Germany. He has urged the Jews to emulate their fore-fathers in "keeping their courage and faith in the future."

\* \* \*

For "economic reasons" the authorities of the British West Indian possession of Trinidad have barred the admission "as undesirable immigrants" of all aliens who left Central Europe within the past two years.

\* \* \*

Despite a strong campaign directed against the Jews, radical anti-Semites were defeated in the recent municipal

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### NO REFUGE EVEN IN THE GRAVE

Jewish cemeteries have been utilized by large numbers of Jews as places of refuge from Nazi persecution. In many places they took shelter in graves. More than 65 Jews found hiding in a Jewish cemetery in Nuremberg were sent to a concentration camp.

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elections in Warsaw and Lodz, Poland. Polish and Jewish Socialists obtained majorities over the anti-Semitic Endeks and the government Camp of National Unity.

(Continued on page 17)



## BROOKLYN JEWISH CENTER ACTIVITIES

### TONY SENDER TO SPEAK ON "WOMEN'S ROLE IN SHAPING A NEW WORLD"

Miss Tony Sender, for thirteen years a member of the German Reichstag, will be the speaker at our Forum on Monday evening, January 30th at 8:15 o'clock. She will speak on the subject, "Women's Role in Shaping a New World."

Miss Sender has been in the forefront of those who fight dictatorship and tyranny and insist on the fundamental right of every individual to freedom and peace.

Until her enforced exile from Nazi Germany in 1933, Miss Tony Sender was one of the most active figures in European political life. Her activities were of the very nature to attract the displeasure of Hitler and his Nazi adherents. A confirmed pacifist, she had fearlessly protested against Germany's invasion of Belgium in 1914, and in 1915 was one of the outstanding participants in the Swiss Anti-War Congress. Miss Sender is a brilliant speaker—honest, forthright, and sincere. The recent developments in Europe with their threat to the democracies yet remaining have only added more fuel to the fire of her beliefs



*Tony Sender*

and her burning, though considered, expression of them.

Admission to this lecture is free to members and 25c to non-members.

### RABBI LEVINthal TO PREACH THIS FRIDAY ON "THE TRUE PATH TO WORLD PROGRESS"

This Friday evening, January 27th, at our late services which begin at 8:30 o'clock, Rabbi Levinthal will preach on the subject, "The True Path to World Progress."

In this sermon the Rabbi will discuss the dangers inherent in certain attitudes of well meaning people who nevertheless choose the wrong path to progress. It will deal with an interesting phase of civilization and should prove of special interest to the members.

Rev. Kantor will lead in the congregational singing and you and your friends are cordially invited to attend.

#### ADVANCE NOTICE

On Friday evening, February 3rd, Rev. Dr. Sidney S. Goldstein, associ-

ate rabbi of the Free Synagogue of New York will deliver a sermon at our services. Rabbi Goldstein was supposed to have been with us on Friday evening, January 20th, but due to the inclement weather, his visit was postponed for next Friday night. He will speak on the subject announced before, "Reaction or Revolution: Must History Repeat Itself."

### VICTOR CHENKIN, "THE SINGING ACTOR" AT THE CENTER FEBRUARY 13th

On Monday evening, February 13th, we shall be privileged to have with us the remarkable singing actor, Victor Chenkin, in a repertory of character songs including Hebrew, Russian and Ukrainian melodies.

Unique among foreign artists, Victor Chenkin has practically recreated the difficult role of the singing actor. He gives life to a superb group of

characters, familiar to various corners of continental Europe. He makes each character the voice of the folklore of an ancient people. He deals in dramatic moods rather than in dramatic incidents. Chenkin, is above all, an actor. Without an innate knowledge of dramatic crafts he could never give reality to his varied impersonations or extend that reality into the illusion of setting and supporting casts. But his singing voice is by no means to be overlooked. A flexible organ, it bends to his will whether he requires the sonorous intonations of the Jewish rabbi singing the laments of his people or the liquid tones of the Italian boy or the crude earthly voice of the Ukrainian peasants.

Reserved seats for the Chenkin concert are now available at the information desk of the Center for 50c, 75c and \$1.

### SISTERHOOD TO HOLD INSTALLATION OF OFFICERS AND TEA MONDAY, FEBRUARY 6th

Due to the fact that the second Monday in February is Lincoln's Birthday, the next monthly meeting of the Sisterhood will be held on Monday afternoon, February 6th, at 1:30 p. m. This meeting will be in the nature of an installation of the newly elected officers of the Sisterhood. Rabbi Levinthal will be present and assist in the installation ceremony. An interesting cultural program will also be given. The meeting will be followed by a tea for all the members. The women of the Sisterhood are asked to please remember the change of date for this important installation meeting—Monday afternoon, February 6th, at 1:30 o'clock.

### CHORAL GROUP MEETS TUESDAYS AT 1 O'CLOCK

The Choral Group which was recently organized by the Sisterhood will hold its meetings regularly every Tuesday afternoon at 1 o'clock. The group is under the leadership of our cantor, Rev. Samuel Kantor. This group made its initial appearance at the last membership social meeting and received a tremendous ovation. We appeal to the members of the Sisterhood to please join the group and attend the next meeting.



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Gross, Sol W.  
Radios Married  
Res. 1 Plaza St.  
Bus. 111 Eighth Ave.  
*Proposed by Nathan Salwen and Samuel Stark*

Kaminsky, Irving  
Unmarried  
Res. 1384 President St.

Kaplan, George  
Real Estate Unmarried  
Res. 299 Crown St.  
Bus. 26 Court St.  
*Proposed by Jacob Garlick*

Kaplan, Hyman  
Govt. Employee Unmarried  
Res. 919 Eastern Parkway  
Bus. G.P.O. 33rd St. and 8th Ave.

Kaplan Morris  
Real Estate Married  
Res. 299 Crown St.  
Bus. 26 Court St.  
*Proposed by Jacob Garlick*

Leonard, Sidney S.  
Attorney Married  
Res. 372 Brooklyn Ave.  
Bus. 29 Broadway  
*Proposed by Morton Klinghoffer and Joseph Goldberg*

Reich, Jacob K.  
Autos Married  
Bus. 6084 Myrtle Ave.  
*Proposed by Sam Dembicer*

Rubinstein, Charles  
Unmarried  
Res. 702 Eastern Parkway

Bus. 1797 Pitkin Avenue  
*Proposed by Joseph Goldberg and Harry A. Harrison*

Slonim, Miss Lillian  
Res. 810 New Jersey Ave.  
*Proposed by Dr. Harry Katz*

Soffer, Morris  
Dept. of Finance Unmarried  
Res. 81 Pulaski St.  
Bus. 50 Lafayette St.

Wittenstein, Martin  
Mail Order Married  
Res. 250 Crown Street  
Bus. 529 W. 42nd Street  
*Proposed by Arthur E. Fishman*

The following have applied for re-instatement in the Brooklyn Jewish Center:

Katz, Sam  
Butcher Married  
Res. 413 Kingston Ave.  
Bus. Same  
*Proposed by Samuel Stark*

Lance, Robert J.  
Treasury Dept. Married  
Res. 1770 Union St.  
Bus. 641 Washington St.  
*Proposed by Harold Lipsky*

Wagner, Leonard  
Attorney Unmarried  
Res. 1363 Dean Street  
Bus. 251 Powell Street  
*Proposed by Joseph M. Schwartz*

Zankel, Dr. Harry T.  
Physician Married  
Res. 614 Eastern Parkway  
Bus. Same  
*Proposed by Samuel Kantor and Louis Zankel*

### MEMORIAL SERVICES FOR MR. HYMAN SPITZ

A memorial service for the late Mr. Hyman Spitz will be held on Sunday evening, January 29th, at 8 o'clock at the East Midwood Jewish Center, 625 Ocean Avenue.

### IN MEMORIAM

It is with deep regret that we announce the death of our fellow member

### Louis Klein

of 97 Brooklyn Avenue, who passed away on January 19th.

To the family and friends of the deceased, the Brooklyn Jewish Center extends its sincere expressions of sympathy and condolence in their bereavement.

### HEBREW SCHOOL NEW TERM STARTS FEBRUARY 1st

The new term in our afternoon Hebrew School will start on the first of February and registration for new pupils is now taking place. Parents who have children, boys or girls, are urged to enroll them at once and thus give them an opportunity to secure a fine Jewish education. The registration office is open every day except Saturday. Miss Grayzel, the school secretary, will be glad to furnish parents all information. The school is open also to children of non-members and the principal will appreciate it if members will spread this fact among their friends.

### BAR MITZVAH

Our hearty congratulations and best wishes are extended to:

Mr. and Mrs. George Wedeen of 1307 Carroll Street and to the grandmother, Mrs. Abraham Price of 1299 Carroll Street upon the Bar Mitzvah of Robert Wedeen which will be held at the Center on Saturday, January 28th.

Mr. and Mrs. David Alpert of 563 Montgomery Street on the Bar Mitzvah of their son Eugene, which will be celebrated on Saturday, Jan. 28th.

### ACKNOWLEDGMENT OF GIFTS

We gratefully acknowledge receipt of books to the library as a donation from the following:

Elaine Burke  
Jacob S. Doner  
Harry A. Harrison  
Benjamin Hirsh  
J. Viders

Daniel Klinghoffer, Age 7, of the third grade of the Center Academy, of his own volition donated a valuable book to the library of the Brooklyn Jewish Center. Our sincerest thanks to the youngster.

### DAILY SERVICES

Morning services at 7:00 and 8:00 o'clock. Mincha services at 4:45.

### SABBATH SERVICES

Kindling of candles at 4:50 o'clock. Friday evening services at 4:45. Sabbath services, Parsha Bashalach, will commence at 8:45 A. M.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 3:45 o'clock.

Mincha services at 4:45 P. M.

### Coming Forum Lectures

January 30th—

#### MISS TONY SENDER

For 13 years a member of the German Reichstag  
"WOMEN'S ROLE IN SHAPING A NEW WORLD"

February 6th—

#### JAMES G. McDONALD

Former League of Nations High Commissioner for Refugees  
"EUROPE IN TRANSITION"

February 13th—Due to the Lincoln's Birthday holiday, the usual forum will be replaced by a concert and recital by Victor Chenkl.

February 20th—

#### PROF. HORACE KALEN

"CULTURE AND DEMOCRACY IN THE UNITED STATES"



## IN GRATITUDE FOR GOOD WORK

We avail ourselves of the columns of our Review in order to express our sincere thanks to the members of the Center who have helped to make this year's Metropolitan Opera House Concert the grand success that it was. We are particularly grateful to the members, whose names are listed below, for the splendid cooperation in disposing of tickets for the concert among their friends and acquaintances.

The committee was headed by Mr. Moses Ginsberg with Mr. Isidor Fine, Judge Emanuel Greenberg and Mrs. Albert Witty as co-chairmen. Messrs Hyman Aaron, Frank Levey, Benjamin A. Levine, Joseph M. Schwartz and Sol Sussman acted as Vice Chairmen. Mr. Maurice Bernhardt served as treasurer of the Committee:

The list, in the order of amount of tickets sold, is as follows:—

Moses Ginsberg  
Aaron Gottlieb  
Isidor Fine  
Hon. Emanuel Greenberg  
Sol Sussman  
Hyman Aaron  
Samuel Greenblatt  
Stanley S. Storch  
Joseph M. Schwartz  
Aaron Lewis  
Phillip Brenner  
Nathan Halperin  
Louis Weinstock  
Maurice Bernhardt  
Morton Klinghoffer  
Chas. Fine  
Frank Levey  
Louis Halperin  
Pincus Glickman  
Ben. W. Gunther  
Samuel Katz  
Fred Kronish  
Samuel Rottenberg  
Dr. Moses Spatt  
David Halpern  
Mrs. I. Lowenfeld  
Benj. Kaplan  
Samuel Moskowitz  
Morris Dlugasch  
Isaac Levingson  
Wm. I. Siegel  
Alex Bernstein  
Chas. Perman  
Isidor Silberberg  
Jacob S. Doner  
David Levkoff  
Louis Kotimsky  
Jacob E. Leicher

Morris D. Wender  
Samuel Stark  
David Goodstein  
Jacob L. Holtzmann  
Samuel Lemberg  
Benj. A. Levine  
Morris Weinberg  
Abr. H. Zirn  
Milton J. Goell  
Louis Zankel  
Mrs. Albert Witty  
Elias Bernstein  
Morris Brukenfeld  
Harry Dilbert  
Nathaniel L. Goldstein  
Benj. J. Kline  
Simon H. Kugel  
Jacob Rutstein  
Hon. Nathan Sweedler  
Meyer Chizner  
Mrs. I. Wiener  
Benj. Martz  
Louis J. Palatnick  
Mark J. Goell  
Martin M. Goldman  
Ben Hyde  
Samuel A. Doctorow  
Frank Schaeffer  
K. Karl Klein  
Samuel H. Goldberg  
Jacob A. Fortunoff  
Isaac D. Sorgen  
Benj. Markowe  
Abraham Feit  
Louis J. Gribetz  
Arthur Joseph  
Margaret Levy  
Mrs. Sidney Farber  
Nathan T. Schwartz  
Louis Albert

### "TOWN MEETING OF THE AIR"

Every Thursday Evening  
at 9 o'clock

in the Ladies Social Room of  
Our Building

Next Meeting: Feb. 2nd

Subject:

"HOW CAN EUROPE  
AVOID WAR?"

Radio Speakers:

JAN MASARYK  
GEORGE E. RAIGUEL  
BRUNO ROSELLI

### BASKETBALL GAMES

This Sunday Evening, Jan 29

Brooklyn Jewish Center

vs.

Y.C.H. of Bensonhurst

Admission 50c

YFL Invitation Dance Following  
the Game

Sat., Feb. 4th—

BEDFORD Y.M.C.A.

## A CALL TO MEMBERS

*Make the Center bigger and more important than it already is by bringing in new members. Each of your friends is a potential applicant for membership. Speak to him.*

The Brooklyn Jewish Center calls attention to its rule that married members must pay the full family dues of \$50 per year even though their wives may not feel disposed to take advantage of the Center's facilities.

### CENTER RESTAURANT

The restaurant of the Center is open for members and their guests every Sunday from 12 noon to 5 P. M. Excellent full course dinners are served at \$1.00 per person; also a la carte.

## RABBI LEVINTHAL WRITES TRIBUTE TO DOROTHY THOMPSON

ON January 24, at a dinner given for Dorothy Thompson, the brilliant American journalist, by the American Committee for Christian-German refugees, a book of tributes was presented to her. Among those thus eulogizing Miss Thompson was Rabbi Levinthal, who was a member of the sponsoring committee. His tribute follows:

My dear Miss Thompson:

I regard it as a high privilege and honor to be able to join your host of admirers and friends in adding my word of tribute and esteem to the many that will be offered you tonight, in recognition of your outstanding service to the cause of humanity.

"The author of the Book of Proverbs sings the praises of 'The Woman of Valor,' whose price is far above rubies. If ever a woman deserved that appellation it is you. You have indeed been a 'Woman of Valor,' displaying a rare courage in defending the ideals of democracy and brotherhood in a time when these ideals are trampled under foot.

"The Biblical author continues in his praise: 'She openeth her mouth with wisdom; and the law of kindness is on her tongue.' Again I must add how well these words apply to you. Your mouth and your pen have revealed a 'remarkable wisdom which has brought new light and courage to

countless men and women who hear you and who read your writings. In all that you say and write the law of kindness is ever visible.

"On this memorable night, when so many distinguished leaders will give expression to the feelings of love and reverence which the great mass of the American people feel for you, may I add the words of the above quoted author of Proverbs, 'Many daughters have done valiantly, but thou excellest them all.'

"With all good wishes, I am

"Cordially yours,  
Israel H. Levinthal

### PRESIDENT'S BIRTHDAY BALL AT ST. GEORGE HOTEL THIS MONDAY NIGHT, JANUARY 30th

Readers of the *Review* are asked to patronize the Ball which is given in honor of the birthday of President Franklin D. Roosevelt at the St. George Hotel this Monday night, January 30th. The proceeds of this affair will go towards wiping out the terrible disease of infantile paralysis.

Tickets of admission are only \$1.00. Prominent stage and screen stars will entertain the audience and a well-known orchestra will play.

We hope that many of our community will attend this important function. Those who cannot attend are asked to send in a contribution, no matter how small to the Committee of the Infantile Paralysis Foundation at the headquarters, Hotel St. George, Brooklyn, New York.

### CHILDREN'S CELEBRATION OF CHAMISHO OSER B'SHVAT

On Saturday, February 4th, we will celebrate Chamisho Oser B'Shvat Services in our Junior Synagogue. We cordially invite all the children of all the schools in the Center. Kiddish and fruits symbolizing this holiday will be distributed to all the worshippers. Children of Mr. E. M. Edelstein's 3A class will conduct the services, commencing 9:30 A.M.

### CLUB NOTES

All clubs have decided that in the future meetings will be open only to members. Open meetings will be held once a month at which time guests may be invited.

The Junior League has initiated a "chip-in fund," proceeds of which will go for charitable purposes.

The Inta-League is pleased with the results of its Vacation Hop, and is looking forward to another successful affair in the future.

The Hakoach is busy planning a debate with an outside group and a series of forums.

The Center Club held a neighborhood theatre party on January 14th. On February 4th an open meeting will be held at which time a magician will perform.

The Maccabees showed their own moving pictures twice last month. They are planning a Chamisho Oser B'Shvat party for February 4th, open to members and guests.

The Vivalts are planning a Purim Operetta. Two successful events this month were a Treasure Hunt and an Information Please program. Pennies were given as a reward to those questioners whose queries could not be answered.

### PERSONALS

Rabbi Levinthal spoke in Chicago on Monday evening, January 9th at the Forum of the Logan Square Congregation. On Tuesday night, January 10th he spoke in Buffalo at a congregational evening, at Temple Beth David.

### EXPRESSIONS OF CONDOLENCE

We extend our sincere expressions of sympathy and condolence to the following:

Mr. Sol Horowitz of 1374 Union Street upon the death of his mother, Lessa Horowitz on January 24th.

Mr. and Mrs. Samuel Lemberg of 1380 Union Street upon the death of their daughter, Zanita.

### SISTERHOOD BOARD MEETING, THIS MONDAY AFTERNOON

The Board of Directors of the Sisterhood of the Center, will hold its meetings regularly on the last Monday of each month. The next meeting of the Board will take place on Monday afternoon, January 30th, at 1:30 o'clock.



## JEWISH NEWS IN REVIEW

(Continued from page 12)

The Rumanian government has prepared a ten-year plan for the gradual reduction of participation of Jews and foreigners in Rumanian economic life. Through a revision of the citizenship laws many Rumanian Jews have been deprived of all means of livelihood. Negotiations are now under way with the British government whereby 150,000 Rumanian Jews may emigrate to Palestine and various British colonies at the rate of 50,000 Jews a year.

\* \* \*

After removing the Jewish owners of Hungary's best known daily newspaper and dismissing its Jewish editors the authorities were unable to find a sufficient number of "Aryans" to run the paper successfully.

\* \* \*

British Colonial Secretary Malcolm MacDonald has attributed his government's recent refusal to admit to Palestine 10,000 refugee children from Germany to a desire to avoid losing Arab cooperation at the forthcoming conferences of Jews and Arabs in London called by the government to settle peaceably the conflict in Palestine. The government, however, is permitting as many German refugee children to enter England as can be cared for by the Children's Committee for the Relief of such children.

\* \* \*

The British government is willing to issue temporary visas to German Jewish refugees who are on the quota list for entry into the United States during 1939 and 1940. These refugees will be permitted to remain in England provided they are able to support themselves without being gainfully employed until such time as they enter the United States.

\* \* \*

Refugees in England are in the main prohibited from taking paying jobs in order not to supplant native workers. However, although the number of German refugees in England is about 11,000, enterprises have been established creating over 15,000 jobs.

\* \* \*

Over 45,000 persons have already contributed more than one and a quarter million dollars to the Lord Baldwin Fund for Refugees.

\* \* \*

Many priests of Catholic and Evangelical churches have been arrested in

Germany for having sheltered Jews in their homes and churches during Nazi pogroms. They are charged with having counteracted Nazi activities by giving protection to the Jews against the will of the German people.

## CONDITIONS IN PALESTINE TODAY

(Continued from page 8)

clusion: Our national hope for preservation and development depends upon the results of our present fight for our rights in Eretz Israel.

If a generation ago people were justified in believing in the continued independent value and endless purposefulness of the Goluth Jewry, at present the spiritual and physical continuity of the Goluth Jewry is possible only through the rejuvenating influence of Eretz Israel.

I am far from saying that the influence of the Goluth upon Palestine is a negligible one, but its historic value is very limited.

There were some who have asked me in their letters: "Is it possible to continue Hebrew and a national Jewish education with central pro-Eretz Israel tendencies?"

As I have stated above I believe that this tendency is the only justification for a Hebrew and Jewish national education.

Our present days prove that any other expectation from continued or endless Goluth life are baseless and unjustified.

Time has placed upon the American Jewry the historic task of being the spiritual and national reservoir of our national reconstruction in Eretz Israel.

In lands of persecution and destruction a normal Jewish attitude towards our aspirations in Eretz Israel is no longer possible.

There Jewry is facing fire, and must flee to save itself. American Jewry is blessed with the possibility of looking forward and of finding the destiny and the future of our people.

With Eretz Israel greetings.

Mrs. J. Serbin-Beder  
Tel Aviv, December 12, 1938.

## The WALDORF TOWERS

On the Ocean Front



A distinguished Address — Refined Clientele

Daily Rates — European Plan

To Feb. 1st \$6.00 Double Room and Bath

February \$8.00 to \$12.00 double

A. Halperin, Pres. R. B. Hyatt, Mgr.  
Ocean Drive at Ninth Street  
Miami Beach — Florida

## COURSE LECTURES

The Forum and Education Committee in cooperation with the W.P.A. Adult Education Project of the New York Board of Education has arranged two course lectures in the Center building. A class in "Psychology of Personality Adjustment" is held each Tuesday evening at 8:30 o'clock, and is conducted by Mr. Litwin. Mr. Kaplan is the instructor of a class in Contemporary English Literature which meets on Wednesday evenings.

## CENTER LIBRARY

The library of the Center is now circulating books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends are requested to see librarian, Dr. Rabinowitz, who is at the library on Mondays, Tuesdays, Wednesdays and Thursdays from 3:30 P. M. to 9:30 P. M., and on Sundays from 10:30 A. M. to 3:30 P. M.

## SUNDAY SCHOOL NOTES

At the weekly assembly stories are told by various teachers. Some of the stories told thus far have been "The Golem," "The Saint of Nemirov," "Akiha and Rachel," "A Talmudic Romance," "The Three Rings," and others. The older classes are selling tickets to the Palestine Pavilion at the World's Fair. Mr. Weiner's class will present a Chamisho Isor program on February 5th at the weekly assembly.

## "THE EGREGIOUS GENTILE CALLED TO ACCOUNT"

(Continued from page 8)

manner across the Atlantic, the biggest ocean then known to them, and some of them later became involved in the American Revolution. I am assured that my body cells have been exposed to disease and other misfortunes in every war that has been fought by our country except the Indian riots before Paul Revere buckled on his saddle. All of my boyhood associates and acquaintances were Gentiles and Protestants and with the exception of the blackmoors around about, all of them were Nordics. At the time I left home in 1905 my country had never been the home of a football player, a Harvard graduate or a Roman Catholic. Only three or four Jewish families resided in it. One Jewish merchant at the county seat was rather celebrated for his readiness at physical combat. In his day he licked a good many men who affronted him. He was game, and that is a virtue that even a Nordic bounder can respect.

In due time I became what is euphemistically known as a Substantial Citizen, otherwise the editor of a daily newspaper. I achieved a satisfactory place in life. I married, I reproduced. When my family became ill we called doctors. Sometimes these doctors were Jews, sometimes Nordic Aryans. I had Jewish neighbors along with Catholic and Protestant neighbors, but that was after—or maybe it was how—I came to know that Jews were people like other people, a part of the warp and woof of the same country that had nurtured my ancestors and me, and not bearded patriarchs and merciless Shylocks. Indeed as a youth I had scarcely been conscious of the contemporaneous existence of Jews—they were not a part of my little world. I was neither for nor against them. If the Jew was a cunning menace to my world or a marked man to be tolerated only with suspicion, the fact had not lodged in the consciousness of the boy who at 19 arrived in the chief city of his State of the Deep South to seek employment as a printer. In need of a boarding house I found shelter in the home of a pleasant, rather pretty old Jewish lady who spoke broken English. I remained in her home for only a week, but I left it with a vivid im-

pression of the charm of that small circle that lingers in my memory today. The old lady mothered me in about the same way that my own mother would have cared for any strange youth under her roof. From all I could see, despite their lowly, obscure state, these people were living this life as wholesomely and pleasantly as any Aryans in like circumstances that I knew. In this, my first intimate personal contact with the children of Israel, I, a Nordic, Christian country boy could discern no characteristic quality in them except their speech to differentiate them significantly from other people of their rank and importance. I have often since compared them in my mind to the modest, diffident, self-effacing Aryan bounders who in my part of America are as commonplace as short-leaf pines, dog kennels and leaking roofs . . . I have often recalled how far removed from the status of "rich Jews" my friends were.

My second intimate contact with a Jew was at a boarding house in another town. He was a huge, absurdly fat man, an improvident tailor, a student of books and the perfect village atheist, the first I ever encountered. He was too poor to buy all the books he wanted, but his love of learning impressed me, his boldness as a thinker was not lost upon me.

As responsibilities grew, my contacts with Jews multiplied. I came to know Jewish teachers in our public schools, Jewish physicians, Jewish working men and working women.

I came early to see that there was no fundamental difference between Jews and Gentiles as such.

The difference always was between individuals, always between human beings.

\* \* \* \*

Now I would not be regarded by cosmopolitans as a sophisticated person, since I am untravelled, having spent all of my life in a state that once was ruled by Ku Kluxers. But either I was born tolerant or I learned tolerance and acquired rather broad human sympathies after I came face to face with the basic realities of this life—at all events I came early in my days to like minorities and to distrust majorities with regard to all questions involving delicate human relationships and prejudice.

Certainly I have learned by simple observation of my fellows that a "sorry white man" is a sorry white man, whether he be Semitic or Nordic Gentile. Blatant, obnoxious human beings run true to a more or less fixed pattern everywhere at all times.

But if a "sorry white man" or a blatant, obnoxious white man happens to be a Jew, Gentiles, my brother Gentiles, I must sorrowfully report, are prone to notice first that he is a Jew and last that he is an objectionable human being.

If he be a Gentile it is remarked only that he is an objectionable human being.

It is never noticed that he is a Gentile.

Take annoying idiosyncrasies of personality in the cruder sort of man or woman. There are Nordic Gentiles who use a table napkin for a kerchief on cold days, who eat peas with a knife, who violate all of the rules that polite people value. Sometimes they are rude and offensive in their personal relations. Sometimes their conduct is revolting, esthetically and morally—they rob, they swindle, lie and abuse whatever power they may have over others. But those whom they offend never think to say: "Gentiles!"

Let a frustrated Jewish thinker turn Communist and we instantly hear it said by uncritical, gullible Gentiles. "Communism is a characteristic Jewish doctrine." But in the same country it is the "international Jewish banker," often an economic Tory, by all accounts, who has the mark of Cain upon him. It would appear from current literature here and in Germany that the Jew is at once the evil genius of Communism and the designing, sinister pillar of Capitalism—at once the money-hating Marxist and the money-lending Shylock. Numerous writers have pointed out that there is something wrong with this familiar picture, a picture that is made all the more grotesque when it is remembered that no American Jew has ever acquired a personal fortune comparable to that of Rockefeller, a Harriman, a Schwab, a Sage, a Du Pont or a Ford. Barney Baruch, he of an old-line, South Carolinian family, and the Strausses of an old-line, genteel Georgia family have probably come near-



est among American Jews to acquiring riches on such a scale. Mr. Baruch and the Strausses are and have been "liberals," neither dangerous radicals nor wicked Tories. The alien-born Otto Kahn was a multi-millionaire Jewish banker — and an international banker, at that!—but he was harmless socially and politically. He was merely obsessed with a desire to lead all Americans, Jews and Gentiles, into noble music halls where their souls would be cleansed and refreshed.

The Rosenwald Foundation is no menace to anybody—it is on the contrary the hope chest of millions of under-privileged Negro children.

Rabbi Stephen S. Wise is to be sure, a pulpit rebel, but no more so than John Haynes Holmes, the expansive Nordic prophet, and but little if any more so than Harry Emerson Fosdick, the Nordic Baptist pastor of John D. Rockefeller, Jr.

Again disavowing any intention of special pleading for Jews, it is only proper to say that despite studied discrimination against them and contrary to the prejudiced impression of the more shallow-minded purged Nordics, Jews have had a distinguished military record in recent American history, a record which in truth, it must be owned, is slightly better than that of Aryan Nordics. The record shows that a smaller percentage of Jews than others have landed in jail. I say nothing of the admitted cultural eminence of Jews.

Now, why this appalling deficiency in human juices by which 1,985,000,000 mortals regard the frailties and virtues of 15,000,000 mortals as characteristic of their racial group? It is assumed of the 1,985,000,000 Gentiles that they have no uniquely characteristic frailties and virtues, but are just run of the mind folks, some of whom are good, some bad, some gifted, some stupid, some healthy and strong, some weak, some prosperous, some poor, some backward, some advanced.

The Jew does naught to make this heterogenous mass of 1,985,000,000 people seek to attain solidarity, but the 1,985,000,000 have, by their ungallantry, their unsportingness, their lack of sensitiveness and insight compelled 15,000,000 to seek solidarity in sheer self-protection. This makes for introspection among Jews, it tends to bottle up in them the rich juices of the ages, thus depriving all mankind of the full measure of its inheritance in genius and grace.

\* \* \*

It seems that in the relatively friendly social political atmosphere of our country Jews already have shown a tendency to lose their identity and their race-consciousness in exact ratio to their personal happiness as citizens and neighbors.

Here where prejudice is ordinarily passive and obscure our instinctive readiness to utter the proper noun "Jew" instead of the common noun "man" nevertheless is a blemish which should be a reminder of an ever-present malady that once the tone of our social system is lowered may become virulent.

To be sure the historical circumstances (not nature) which made the Jew a tradesman and a financier have had their subtle influence in distorting the picture of this minority as put on canvas by an unchallenged, untroubled, arrogant, unfeeling majority.

The tragedy of it! Our American children romp together, go to school together, unconscious of any issue between them, as classes. One day a veil

descends noiselessly between them. Those who yesterday were just children unaware of The Great Heritage, now are grown, and so are "Jews" and "Gentiles," with the exception of a minority in each group.

The Jewish parent sooner or later must face this searching, stabbing question from his or her child, "Why am I different?"

When that question is raised and answered that moment the insidious seeds of cynicism are planted in the mind of that child, citizen of the republic, heir to the federation of neighborhood democracies.

The child may be of high birth and gentle rearing, it may even have genius to contribute to the common treasure chest of the race—but one day it must hear from the lips of mother or father that it is in some obscure way "different" . . . .

Gentiles did that!

Now if in time of common travail for our people, such for example as  
(Continued on page 23)

## NOT A MAN ON TRIAL

From An Editorial in the New York World-Telegram

**F**RANKFURTER'S part in the New Deal has been no more and no less than the part he played for a quarter of a century preceding the New Deal—running back through the administrations of Hoover, Coolidge, Harding, Wilson, Taft and Theodore Roosevelt.

The essence of Frankfurter's achievement, apart from his fine service before 1914 as a public official, has been the supplying of talent to the legal profession, private and governmental. He was once called by the magazine *Fortune* the most famous legal employment service in America—famous because his activities were unofficial, unpaid and disinterested.

Young men recommended by him—to those who asked his judgment—went into important places in such great New York corporation law firms as Sullivan & Cromwell, Simpson, Thacker & Bartlett; Davis (John W.) & Polk, Root, Clark, Buckner & Howland, Cravath & Henderson.

And so, too, in government are Frankfurter men, proposed by him.

The point seems to be that recommending young men of ability hardly classifies as sinister.

Felix Frankfurter's first public appearance was with Elihu Root's law

partner Henry L. Stimson, later Taft's Secretary of War and Hoover's Secretary of State. Theodore Roosevelt had induced Stimson to become District Attorney for the Southern District of New York. Frankfurter was two months out of Harvard Law School. Stimson hired him. Other youngsters were needed because Stimson's budget wouldn't permit gray-haired and high-priced help. Frankfurter picked them. Such men as Winfred Dennison, later Philippine Secretary of the Interior; Goldthwaite Dorr, later president of the Cotton Textile Institute; Emory Buckner, later of the Elihu Root law firm; Wolcott Pitkin, later counsel for International Telephone & Telegraph.

Frankfurter was honored by Taft, by Wilson, by Justices Holmes and Brandeis, by Wickersham. And during the war he became assistant Secretary of War under Newton D. Baker. These are but a sketchy few of his preferments.

Those scattered items, culled as typical from the long and important story of a brilliant life, are vital to an understanding that Felix Frankfurter is no flash in the pan, no brain truster on trial.



# Coughlinism — A Survey of a Pro-Fascist Movement

(Continued from page 6)

publicity both at home and abroad.

"Thus, in a spirit of mutual co-operation; in a scientific spirit of coldly facing causes in order to remove effects, let us pause to inquire why Nazism is so hostile to Jewry in particular and how the Nazi policy of persecution can be liquidated.

"It is the belief, be it well or ill founded, of the present German government that Jews—not as religionists but as nationals only—were responsible for the economic and social ills suffered by the fatherland since the signing of the Treaty of Versailles. . . .

"Thus, Nazism was conceived as a political defense mechanism against communism and was ushered into existence as a result of communism. And, communism itself was regarded by the rising generation of Germans as a product not of Russia, but of a group of Jews who dominated the destinies of Russia."

Any one familiar with the affairs in Communist Russia knows that the Jews are less than 2% of the population and that only a few Jews hold any position of responsibility in that country. In Germany, the entire Jewish population did not exceed 1% of the population and almost all of these Jews were firm believers in a capitalistic system.

Much can be said against communism without dragging any people through mud or fire. As a matter of fact, few people know how vicious communism is. Let us put the spotlight on it in the most direct fashion. Let us show that spies and firing squads rule in Russia; that religion, free thought and free speech have been abolished; that the Russians earn less than our WPA workers; that all of Russia is a great WPA machine, and that the wages of a communist is a "bone and a hovel," etc., etc.

But it is evidently more pleasurable and profitable to focus the attacks on the Jewish people instead of on communism.

Father Coughlin's nation-wide radio speech of November 20th then proceeded with the Nazi untruth that in 1917 twenty-four out of twenty-five Russian quasi-cabinet members were Jewish. The definition of a

quasi-cabinet member was not given by Father Coughlin, who used upwards of about eighty per cent of his speech in time and words to condemn the Jew and the Communist (which to Father Coughlin are synonymous) and about twenty per cent in discussing the Nazis and other "lesser" problems.

In this speech was also contained the following stock anti-Semitic phrase:

"Believe me, my friends, it is in all charity that I speak these words as I seek to discover the causes that produced the effect known as Nazism—Nazism which was evolved to act as a defense mechanism against the incursions of communism."

This profession of friendship was soon followed by his "explanation" of the Jewish persecutions, stating:

"Portugal and Spain, France and Germany, England and the northern countries, Italy and Russia — all, in turn, have taken their stand at the

pillar of persecution to wield the leaden lash about the shoulders of Jews—for what reason I need not detail at the moment. I will satisfy myself simply by drawing to your attention that since the time of Christ, Jewish persecution only followed after Christians first were persecuted—persecuted either by exploiters within their own ranks, as in the Middle Ages, or by enemies from without, as in our own days—the days of communism."

His nation-wide hour radio speech of December 4, 1938, was also devoted to an "explanation" of the Nazi persecution of the Jew. At the beginning of the speech, Father Coughlin stated:

"Surely, thought I, these barbaric outbursts against race or creed must be traceable to some common origin. Surely a chastened world must be willing to sacrifice the selfish racial and nationalistic objectives to militate

(Continued on page 21)

## Something Must Be Done About The Jew

By "D. H." in "TIME & TIDE"

I AM in charge of a boys' camp.

There are twenty-nine Gentiles in the camp with me and one Jew, a boy of eleven who has a tendency to flick at off-balls but is extremely sound on the leg.

I feel that I ought to persecute him or something because my friend Brandthwaite has recently been telling me what a dreadful lot of people the Jews are. Subversive he calls them. If you have not met Brandthwaite you are very lucky, because it is not only Brandthwaite who knows that the Jews are at the Bottom of Everything, and if you happen to get to know Brandthwaite you will never sleep in peace again, because he will introduce you to Miss Skikelcruse, who has a habit of ringing you up in the middle of the night to read a letter from a friend in Budapest who has just stumbled across another bit of the Jewish Plot.

"Unless we all stick together against the Jewish Menace," says Miss Skikelcruse, "our beloved land for which our fathers fought and bled will become a Red Hell."

It is not just their noses she does not like, and even if they have snub noses she still hates them. They are all in it. It does not matter how nice they may be on the surface, they are all bad underneath, and if they give £100,000 to a hospital it is for subversive reasons. They do it for vulgar ostentation.

If they give nothing to hospitals they are revealing the worst characteristic of their race.

They control the Government. Mr. Neville Chamberlain, before making a statement in the House, has to submit it to a Committee of Jews even if it is only "No, Sir, I have no reason to suppose that the report that you mention is founded on fact."

They control the newspapers.

The Editor of the *Thunderer* has Jews concealed underneath his desk who bob up when the leading article is written and cross out the best bits.

The *Canary World* has a man on the staff who married a lady whose uncle was the son of a woman whose second-cousin was named Levitt which

(Continued on next page)



against the common cause of all afflictions experienced by all our fellow-men resident abroad.

"Without attempting to minimize the atrocities of Nazism, I drew to the attention of this audience the excesses of communism. I insisted that Nazism was only a defense mechanism against communism."

The balance of this very expensive nation-wide radio hook-up, estimated to cost several thousand dollars per hour, was devoted to the condemnation of a reported interview with Mr. Henry Ford, which contained a statement either unfavorable to the Nazis or too favorable to the Jews. This statement which agitated Father Coughlin reads as follows:

"Ford Assails Nazis' Persecutions and Welcomes Jewish Refugees as Valuable Addition to U. S. Life.

"In a statement severely critical of the Nazi persecution of the Jews, Henry Ford Wednesday night declared that he favored the admission of persecuted Jews to this country under the selective quota system."

The reported interview with Mr. Ford thoroughly upset Father Cough-

lin, who used a good part of his very valuable radio time to show the distinction between what Mr. Ford actually said and what was reported in the press by the Rabbi who announced the interview. Father Coughlin then devoted some more of his costly radio time to "prove" that the Jewish people and a Jewish banker established the Communistic Soviet Russian government (which, strange to say, has destroyed every vestige of banking and Judaism in Russia.)

This and other speeches by Father Coughlin are printed in full every week in the *Brooklyn Tablet*, a publication called anti-Semitic by the *Commonweal*, and by Westbrook Pegler in the *World-Telegram* of November 30, 1938.

Approximately 800 lines of type, or about 4,500 words of this speech were devoted to proving that the Jewish people were responsible for the creation of the anti-Jewish Soviet government.

\* \* \*

THE money spent on this and many other broadcasts of Father Coughlin could have been devoted to the helping of the countless Catholics who are now being relentlessly persecuted by Hitler in Germany.

The *Catholic World*, which surely has as much concern about the Catholic people as Father Coughlin, in its issue of December, 1938, discusses the Nazi-Jewish problem in a true Christian and American manner. On page 259 of that issue, it states as follows:

"One of the best of our American journalists, Dorothy Thompson, has said: 'The crisis is not a Jewish crisis, it is a human crisis. The issue is not whether Judaism will survive but whether the common civilization that runs from the Greeks to our own day will survive — that mixture of Greco-Roman culture, Judaeo-Christian religion and ethics, and the fearless mentality of the scientific awakening, which all together we can call Western civilization.'

"True, the crisis is not for Jews or Catholics, but for all civilization. Certain 'Christians' who openly or tacitly condone the persecution of the Jews would do well to wake up and realize the fact that the savagery of the Nazis is aimed not alone at Judaism but at all religion and at the culture which, commencing with the Gospels, grew like a mustard seed and covered the entire western world. What the madmen have in view is the destruction of Christian civilization. Christian civiliza-

tion of course cannot be destroyed. Neither can the Jewish. But before this Nazi savagery dies down, civilization may be back where it was in the ninth and tenth centuries."

Father Coughlin's radio speech of December 11th, which was also broadcast over the country at great expense, was devoted principally to a further discussion of a prominent fellow-Catholic, Frank Hogan, who dared say something complimentary about the Jewish people. Father Coughlin, in the typical Hitler fashion, accused Mr. Hogan of being "engaged by his 'client,' The American Council." This statement about Mr. Hogan is as far from the truth as a great many other statements that Father Coughlin has made. The balance of this very expensive broadcast was then devoted to a condemnation of all of the Jewish people in this country because some Jewish parents in Bridgeport and Cleveland (two of countless communities) did not wish their children to participate in certain Easter and Christmas practices. As printed in *The Brooklyn Tablet*, by exact count I find 440 lines devoted to this Easter-Christmas episode, and counting only six words to each line, I find 2,640 words used in Father Coughlin broadcast in the denunciation of all the Jews. In that speech we also find the following much-used anti-Semitic statement:

"My fellow Jews, please understand our Christian attitude towards all this: You are a minority—a small but powerful minority. We are a majority—an easy-going, patient majority—but a majority always conscious of our latent power."

What is this Christian attitude? What is this "latent power" of Father Coughlin's church? He surely is not referring to what the much-revered Pope Pius and many of his Cardinals and Bishops call tolerance and brotherly love?

Whether these Jewish parents were right or wrong may be a matter of honest dispute. However, Father Coughlin is certainly aware of the fact that Catholic parents are providing religious services for their children in Catholic schools, preferring not to receive such religious training in our public schools, no matter how beautiful or harmless it may be.

(Continued on page 22)

mas probably Levy so there you are. Sir Laurel Wreath left the Thistle-down Corporation because his nose was the wrong shape. Brandthwaite knows a lift-boy at Thistledown House personally and so there can be no doubt about it.

The little Jew in camp must therefore be persecuted, because naturally he is responsible for Sir Laurel Wreath going and the fourth leaders in the *Thunderer* and the bombing of Barcelona (or was that the other lot?) and everything.

Besides which, he flicks off-balls in a way which a Gentile would be incapable, and it is merely begging the question to point out that he is rather good on the leg. He must be persecuted.

Of course I could sing to him, but if he has no ear for music he might not mind.

I could bowl body-line stuff, but the trouble is that when I go all "leg-gish" I usually hit the umpire, which holds up the game while he is being revived.

I think instead I will buy him a glass of lemonade at the cafe in the village. Then perhaps when the Jews come into power he will save me from being liquidated if he has enough influence. It is a pity he is only eleven.



As usual with Father Coughlin very little was said against Hitler in this speech. Not a word was said by him about the Nazi spies who were recently convicted for trying to steal military secrets from our own government. Very little was said in any of his speeches about the pagan practices which are now replacing religious services in Germany. He just followed the Hitler policy of having the "Aryans" chase the terrible Jews while Hitler was pinning the homes and churches of the excited gullible, chasing Aryans.

In his speech of December 18, 1938, Father Coughlin devoted most of his time to the statement that the Catholic Messiah is the only true Messiah, and to the utterly ridiculous assertion that every "reformed Jew" has constituted himself as the Jewish Messiah, and that these reformed Jews intend to dominate all the Christians and the balance of the world.

Going back to the Coughlin cry of communism, anyone familiar with the twenty years of communism in Russia knows that communism has been and is unalterably opposed to Judaism and "international bankers." The Soviet six-day week destroyed the Jewish Sabbath. Zionism is a crime in Russia. Many a Hebrew teacher is in a Soviet prison for attempting to teach the Jewish religion to children. How can the American Jew or any other Jew be a communist in view of these undeniable facts?

Under the Soviet Laws of April 8, 1929, (as reported to me by the United States Secretary of State in June, 1938) we find the following anti-Jewish provisions, in spite of the so-called new Soviet constitution, which speaks of religious liberty:

"Religious societies are not permitted . . . (c) to arrange special children's, young people's, women's, prayer or any other meetings or to organize general Bible, literary, medical, labor, religious instruction, et cetera, assemblies, groups, circles, or sections, or to organize excursions or children's playgrounds, to open library or reading rooms, sanitariums, and to organize medical aid."

Father Coughlin complains about the failure of the Jewish people (I assume, as a class) to side with Franco. More Christians than Jews do not approve of General Franco's rebellion. Why blame the Jewish people for their attitude on this very complex question?

According to the *New York Times* of December 30, 1938, a survey of the Spanish situation, made by the recognized American Institute of Public Opinion, of which Dr. George Gallup is Director, shows the following:

"Among Catholic voters reached in the survey, approximately one in three said they were not in sympathy with either side. Those Catholics expressing a definite choice sided approximately six to four in favor of Franco.

"Among Protestants sympathy was found to be preponderantly with the Loyalist forces, although a large proportion—four in every ten—said they favored neither side.

"Among Protestants and Catholics with a definite choice as follows:

	Favor Loyalists	Favor Franco
	(Per Cent.)	
Catholics	42	58
Protestants	83	17

Regardless, however, of our views on the Spanish question, Jews and Christians cannot disagree about the need for immediate cooperation in fighting the Nazi menace. This is best put in the statement in *The Commonwealth* previously quoted:

"When, however, what an age less rude than ours would have euphemistically called Father Coughlin's 'half truths' and 'simplifications' of Russian and German history are no longer useful to justify the persecution of the Jews, the Nazis will find that the example of Father Coughlin is invaluable to hold up as a villain to justify

### ASK THE JEWISH INFORMATION BUREAU

Founded for the purpose of encouraging and disseminating a greater knowledge of Jewish life and activities, the Jewish Information Bureau of this city, has, during the six years of its existence, as a recent report discloses, answered 53,000 questions on almost every Jewish topic. The information service is furnished free of charge to all persons. In conjunction with its research activities the Bureau publishes at intervals pamphlets on subjects of Jewish interest.

Recently, a frequent query to the Bureau is as to where a refugee can be engaged for domestic work. The founder and director of the Bureau is Bernard G. Richards, president of the Jewish Council of Greater New York.

persecution of the German Catholic clergy. They can point him out, with the customary accent of Aryan virtue, in their references to 'black priestcraft of the Vatican'."

That the title, communist, is already being pinned by Hitler upon the Catholics can be seen in the report by the United Press of December 30, 1938, which reads as follows:

"The Rhineland government ordered confiscation today of the funds, property and sports equipment of the Catholic Young Men's Assn. of the Aachen diocese.

"The action was taken on the ground of communistic tendencies in the association."

Austria, Munich, Czechoslovakia, free religion, free speech, free press, free labor, thinking scholars, priceless libraries, Christian Priests and Jews have all had a full share of Hitler. Thirty-five million Catholics are now actual or potential victims of Hitler.

What is Father Coughlin waiting for? Why should he not unite with the Jews and all other people in "stopping Hitler?" The use of his vast funds and his powerful radio voice to fight the Nazis instead of the Jews will be an invaluable help to his fellow Catholics and the balance of civilization.

Let Father Coughlin use the radio and his personality to advocate an economic boycott by every American of German ships and German products. Unquestionably every American dollar which reaches Germany is now supporting the Nazi persecutions and war machines in all their frightfulness. Protests and prayers are not enough to stop a Hitler world war. Let all travelling on German boats and trading with Germany be looked upon as a disgraceful condonement of Nazi bestiality. An economic boycott of the Nazis by all Christians is most essential; and it follows as the night the day, that through such a boycott the expensive Nazi war machine will crumble in a short time, and that we will thereby avoid the bloodiest war in the history of the world, a war which otherwise seems inevitable. Germany, with her huge war machine, must be stopped before the price of peace becomes too heavy for even the most peace-loving people.

Father Coughlin can best serve his people as well as civilization itself by using his influence to accomplish such an end.



## "THE EGREGIOUS GENTILE ON TRIAL" (Continued from page 19)

we have lately experienced, a bestial demagogue should find it in his heart to stir the passions of the foolish and dispossessed against the children of Israel, how could my son and my nephews and my neices look into the anguished faces of their Jewish comrades next door, as they stiffened their backs to resist the surge of passion rising against the children of a small race that has given civilization so much of its flavor?

Be the explanation of this Gentile obtuseness what it may, it is but another contributory factor in the insidious malnutrition of the groping human spirit, a disorder that has handicapped mankind since the beginning of experience and contemplation. Now if the Nordic Gentile's reputation for acuteness, good manners and chivalry were all that is at stake in his awkward blundering, his insensate assertion of self-righteousness at the cost of happiness in others, might be dismissed with a shrug.

Unluckily, however, this is a practical world in which all our virtues derive from practical need, all our vices consist of disloyalty to practical values. If virtues had no practical harm they would not deserve the stigma attached to them.

\* \* \* \*

If Henry Ford's anti-Semitic aberration had befallen him after October 1929, instead of in the Golden Age that was the Harding-Coolidge Era when even the poor man's dough was relatively thick and sweet, we might have had a pogrom somewhere in the United States. Impossible? Don't be ridiculous! An American mob is as violent, as cruel and as blindly unreasoning as the mob of any other country. We have only to stir its passions to the bottom. We mobbed Tories and looted them in the days of the Revolution. We mobbed Copperheads in the North in the sixties; we mobbed Unionists in the South. There were Southerners who given the chance would have dismembered Abraham Lincoln. There were Northerners who would have hung Jeff Davis to a sour apple tree. Coxey's Army would have slaughtered J.P. Morgan. In the black nineties there were Populite fanatics in Kansas, Nebraska, Georgia and Alabama who at a hint from Tom Watson would have welcomed an opportunity to lynch Grover Cleveland, William McKinley and Mark Hanna in

a row. In the delirium of World War fever even the calmest of us looked with suspicion upon any citizen bearing a Teutonic name and we shrieked ominously at all dissenters against war. Ku Kluxism cut a long and tortuous trail of perfidy and stupidity in the twenties. Luckily for the Jews Ku Kluxism's hate was directed primarily at Roman Catholics who felt the full force of the stuffed hoods, but Jews, Negroes and "foreigners" did not by any means escape. At another time, under other conditions, Jews might easily be the chief object of the American mob's hatred. But for the mob's anti-papal obsession in the early twenties, and but for the people's sense of economic security and well-being, Henry Ford's incredible blunder might have led to physical, economic and political persecution of Jews unparalleled in the history of American fanaticism.

Had this calamitous depression begun in 1920 I shudder to think what ghastly consequences to our people might have accompanied a crusade of so powerful and popular a man as Henry Ford was at the time. That the amiable, well-meaning Mr. Ford himself would have been appalled and sickened at the excesses, physical or political, does not lessen the probability of excesses. In that event the republic would have been maimed for life. No other helpless minority could ever again have expected peace, security and the right to pursue happiness.

The American Jew today is fortunate that no Nordic scalawag and demagogue with the wit and boldness to release a pestilence has arisen to identify in the minds of the dispossessed and the despairing the Jew and the devil as one and the same.

The common sense and patriotism of the majority of the American people would no doubt be equal in the end to repressing such a mob, but not until after irreparable harm had been done. We have to remember that in the twenties a relatively mild form of Ku Kluxism swept like a plague through every State in this republic.

Put the American mob in rags and feed it on the crumbs that fall from the table of the man who still has an income, convince it that Israel's hosts are at its gate and it will pick up its flaming torch and march. The war that this mob fought, in the early twenties with the Holy Roman Empire would fade into historical insignifi-

cance. For man, I regret to report, loves bread more than he loves God.

Chasms between groups in a democracy require more emergency bridges than the citizens of that democracy can afford to build, more than they are technically capable of building, however affluent, however resourceful they may believe themselves to be. The measure of a democracy's greatness and beauty is in the chasms it has closed by uniting sections of the good earth.

The hardened categories into which social, racial, and religious and political prejudices have forced the peoples of most of the older countries are matters entirely familiar to us. We have been taught to regard them as storm signals.

\* \* \* \*

But if we have been taught the grim lesson, we have not yet learned it well enough. We have learned its rudiments and memorized all the catch phrases to be sure, but we are plainly deficient in the advanced courses. We seem slow to learn that we Gentiles as the indomitable majority are shortsighted and unimaginative. We think we've done enough when we sight the Jew's acknowledged civil rights as evidence of the scope of our democracy. We think we have met our opportunities and obligations if now and then we compliment the Jew for his loving kindness and generous philanthropies. We are willing enough to exploit him everywhere as a valued economic convenience and to salaam before him politically in communities where he is strong. It does not seem to occur to us that we owe it to the thing inside ourselves that makes us proud to do better than that, and so set a wholesome example to the natural haters and potential firebrands that we should know infest every community.

If we are to coax the Jew out of his acquired but inevitable group consciousness and natural sensitiveness, and if we are at the same time to sink the fuel that feeds the leaping flames of passion and prejudice and at last burn down the lovely pillars of civilization we shall have to purge ourselves!

That striding Colossus known as the Nordic Gentile must be born again. He must hit the sawdust trail singing, "Just As I Am Without One Plea" lest on some dark tomorrow his tongue cleave to his mouth as he stands aghast at the wreckage of precious things all about him.

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